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The Colorado Catholic

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The Reverend clergy are requested to send to THE INTERMOUNTAIN CATHOLIC news contributions of interest to their respective parishes.

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SATURDAY -- October 28, 1899.

DO YOU WANT TO REACH THE PEOPLE?

If you want to reach the people who buy goods--and that is what you are in business for--advertise in The Intermountain Catholic. It has a larger circulation than any other weekly newspaper published in the Intermountain states, covering the cities and towns and mining camps of Utah, Wyoming, Montana, Colorado, Nevada and Idaho. No paper covers a wider territory, and advertisers will find it to their advantage to be represented in these columns. The leading houses of Salt Lake City and Denver are included in the display in our advertising pages. Join the procession.

WE WANT THE NEWS.

The reverend clergy, secretaries of Catholic societies and the young ladies of the solidities are invited to act as correspondents of The Intermountain Catholic in their respective cities and towns. It is the aim of the publishers to print from week to week the doings of Catholics throughout the Intermountain states. To this end your kindly interest is solicited.

ANNOUNCEMENT.

This is the fourth number of The Intermountain Catholic under the change of management from The Colorado Catholic, which, for fifteen years, loyally and faithfully served the Catholic church and the Catholic people of these Intermountain states.

We are pleased to announce that old patrons and subscribers have remained true--with comparatively few exceptions--and the exceptions have been more than compensated for by the addition of hundreds of new names to our list.

This is, indeed, most edifying and encouraging. It is a splendid tribute to the worth, merit and character of the new enterprise--to the unfailing and lively interest that Catholic Intermountainers manifest in their representative newspaper.

In order that our patrons may understand and appreciate the situation, however, it may be explained that it is not altogether a question of sentiment with the publishers: not an appeal to the good graces and charity and consideration of our people in the west or elsewhere, but a business proposition: a proposition that guarantees to the subscriber and investor full value (nay, a hundred times the value) for the money invested.

In other words, we feel that The Intermountain Catholic merits the co-operation and support of the Catholic people, in whose interests it is published, and it is upon this basis alone that we seek the patronage of the people. Everywhere the paper is commended. The eastern Catholic press is one in its praise.

Readers will find in The Intermountain Catholic from week to week all the Catholic news of the various dioceses and parishes in the Intermountain states, together with the Catholic and general news of the world, literary and special features, bright editorial comment on the topics of the day, and scholarly reviews on the Catholic religion and Catholic doctrine.

No Catholic home is complete without The Intermountain Catholic.

It aims to be a benefactor and a guide to the Catholic people of the Intermountain west, directing the mind of the youth and interesting old age, noble in thought and elevating in tone, bearing each week a message of cheer and comfort to the Catholic reader in his mountain home.

In its conduct it will always be found broad and liberal, in keeping with the Christian and American spirit of the time, applauding its enemies or censuring its friends as the occasion demands, but yielding to no man or no body of men in its unwavering loyalty and devotion to Catholic truth and Catholic principles.

FRANK J. M'GUIRE,
Managing Editor.

While it acknowledges the right and propriety of Miss Helen Gould, who "seems voluntarily to forego her right to marriage," to protest against the setting in Congress of a Mormon the Catholic Transcript fails to see that right and propriety on the part of many

Congressmen who will sit on this Mormon's case. For they say our contemporary, "are open to the temptations of the very evil which they will not tolerate in the Mormon. The Divine Legislator has set his canons against successive polygamy as irreconcilably as against that which is simultaneous. When Mr. Brigham Roberts shall have been dismissed, let Miss Gould exert her influence to send home the other Representatives and Senators who practice a polygamy in some respects more blameworthy than that which we condemn in the Mormon."

LET US NOT BE HOODWINKED.

Rev. N. H. Harriman, who says he went to the Philippine Islands in a "semi-official capacity" with a qualification to the army, has a most remarkable article in last week's Independent on "Religious Liberty in the Philippines."

Mr. Harriman's article sings the same refrain which is found in nearly every article coming from Protestant sources about the Philippines. The old cry that General Otis is incompetent is repeated ad nauseam. It is time that the Catholic press and people should investigate those profligate charges and seek to understand the motives that underlie them.

There are matters of more urgent importance to the Catholic people of America in the Philippine administration than the fact that a few American soldiers have sent several vestments back to the United States, and perhaps in some instances not shown the respect that Catholics would wish in the occupancy of churches. As the Intermountain Catholic pointed out some time ago, all this talk of church desecration lacks the element of truth.

Hence we pass over this question of alleged church desecration on the part of our troops, and come to a consideration of the attempted church confiscation, which some Protestant missionaries and their abettors would have our government indulge in.

Catholics should not be hoodwinked by minor issues. There is an open, palpable and unjustifiable effort being made to force the administration into a theft of all the Catholic property in the Philippine Islands, notwithstanding the obvious fact that the church's title to this property is more valid than the title of the United States to the islands themselves.

Mr. Harriman's article throws off the mask and urges upon Mr. McKinley and the administration the necessity of driving the Bishops and Priests from their homes in the Philippines, and implores that this be done, so that the horde of ecclesiastical brigands from America may take possession of the church property from which the Catholics shall be evicted.

It will be of enlightening interest to know precisely in what "semi-official capacity" Mr. McKinley sent Mr. Harriman to the Philippine Islands. In passing, the Intermountain Catholic expresses surprise that the Independent gave place to the purely gratuitous and ill-grounded statements of Mr. Harriman, whose article, from beginning to end, sounds like a nightmare or the fabrications of a rancorous bigot.

Many grievances, indeed, has this Mr. Harriman, the principal of which seems to be that "the Catholic church has the field."

This is really too bad. What a pity! The Catholic church should withdraw from the Philippines and abandon its work of 200 years to this great American missionary, who, after spending seven weeks there, assumes to speak with the knowledge of a seer.

The following delectable morsel will give our readers a pretty accurate idea of what this "semi-official" functionary of state and same time missionary desires:

And concerning the property "rightly belonging to worship," there is even a more delectable problem to be solved, a solution of which will call for the use of all the political power of the Catholic church in America--we refer to the disposal of the cathedrals and parish churches of the islands. We observe no signs that Protestant America is at all awake to, or is aware of, the fact that the Catholic church actually owns all these buildings, and has paid for them in good American money. This is true, however, and the fact should be remembered in our efforts for religious equality in the islands. The cathedral of old Manila, as I am informed on good authority, was built by the same man who built the city walls, and paid for out of the same funds. The parish churches also--which dot the islands thickly, near enough together to be signal stations, built large, built solid, with walls from four to twelve feet thick, like fortresses, with massive towers, filled with bells, from which signals were sent out by the Spanish Deeds of Manila to the insurgents after the uprising, until discovered by the secret service and stopped--these buildings were built with public money, wrung from the natives by burdensome taxation, and were owned by the government and their Priests supported at public expense. In the treaty of peace, between the United States and Spain, the United States government in the \$20,000,000 indemnity.

Herein is the real animus of the opposition to General Otis, who has not made himself participants criminos with the band of missionary thieves who would rob the Catholic church and the Catholic people of the Philippine Islands of their rightful possessions.

The whole head and front of the opposition to, and the real animus of, the attacks on General Otis arise from the simple fact that he has thwarted such men as Harriman.

This is the first time that we have seen the brazen claim advanced that the United States government actually owns the churches and religious institutions on the island of Luzon.

We ask our readers to peruse carefully the above extract from Mr. Harriman's article, and then ask themselves if a government, which sends such a character in any capacity, even "semi-official," is not to be pitied?

Regarding this attempted confiscation of church property, the Catholic people may rest assured that it will fall of consummation.

Archbishop Chappelle, the Apostolic Delegate, is not a man who will tolerate the trifling of such men as Harriman, nor will the great mass of the American people acquiesce in the robbery of one church for the aggrandizement of another.

In every sentence in the article under consideration there is a spirit of injustice, intolerance and bigotry, quite unsuited to anything that has ever come under our notice in a high-class journal.

Not only would Mr. Harriman have our government confiscate the property of individuals in the Philippines, but he would have the Bishops, Priests and

Nuns leave the islands, so that Protestant missionaries would be left alone in the glory. He says that the Archbishop of Manila "should have withdrawn when the Spanish officials did."

Much fault is found with General Otis because of his friendship for the Archbishop. Now, it is this friendship which shows precisely the wisdom of the commanding general of the American army, for who is better qualified, in the Philippines, to help bring about a condition of peace than the head of the church in that country?

It would seem that a sane writer could not reach a larger state of animosity than has this writer in the Independent on the matters thus far referred to. But listen, he says:

As further illustration of the effects of politics, priestcraft and incompetent and biased militarism, note the following strains:

Catholic Chaplains are being sent to the islands in disproportionate numbers, some leaving the posts to which they are assigned in this country, "post chaplains," and spending their time largely in Manila. Is this "military diplomacy?"

Really it is intolerable that an intelligent public should be subjected to such rot. It is and has been notoriously true that the proportion of Catholic Chaplains to the number of Catholics in the army is far less than the number to which Catholic soldiers are entitled. But listen to this sweet morsel:

Father Hart, post chaplain at Fort Snelling, Minnesota, who went out on the same ship with the writer, was in May "celebrating Mass for the troops, in the cathedral, every Sunday morning at 10:30, and preaching in English. This was inoffensive enough, and highly proper; the Catholic soldiers in the city should have services, no doubt. But why in the cathedral? And what if the writer, an American and a clergyman, had sought the same place, government property, in which to hold a meeting of Protestant soldiers? The bare suggestion shows how far from religious equality we are. Why not a Protestant service there?"

Herein the claim is advanced that religious equality should be based on a community of goods; in other words, that the fruit of the toil of Catholic missionaries for three centuries should be abandoned in favor of a so-called missionary who remained for the long period of seven weeks in Manila.

Fault is also found with Father McKinnon, because he was early appointed "Superintendent of Schools and Cimetery" in Manila.

What a pity that some one like Harriman was not appointed!

In conclusion, Mr. Harriman asks: "Does military diplomacy demand that the school system of the islands be Catholic?"

It is obvious that "military diplomacy" is not the paramount consideration in this matter.

If the Catholic people of Luzon who are the only people there, demand a system of education that is Catholic, then Catholic it shall be. In spite of Harriman and all his tribe. Just as in the states of the Union, the people of the respective states decide what system is desirable, so will the people in the Philippine Islands decide when the proper time comes.

The federal government has no more right to determine a system of education for the citizens of Manila than it has for the citizens of New York.

Again we say, let us not be hoodwinked by the groundless charges, ostensibly made to discredit the military ability of General Otis, but whose real basis is the desire of a few missionary harlots to be rid of him, that a creature of their own may be installed in his place.

General Otis is not a Catholic, nor is he connected in any way with any Catholic family. He stands for justice and right to all men, and he should not be removed at the behest of religious fanatics.

IRISH CATHOLICS IN PETTY POLITICS.

It is a deplorable fact that, in all of our large cities, so many Irish Catholics spend time and energy in seeking petty political positions. We say it is deplorable, for experience demonstrates that nearly every success in obtaining office is but the forerunner of a life of failure.

It is as unfortunate as it is true that once the thrifty, hard-working father of a family has obtained some such position as policeman or fireman or other form of equal emolument, work is for him but an unpleasant memory.

We recall scores of men who were contented and happy during the years of wood chopping, or the making of whatever nature it may have been, until the desire to hold a political job took possession of them. Such jobs, in their very nature, last but a brief period of time; but, while they endure, the increase of pay and life of ease which accompany them invariably work for evil in all men, but particularly in the Irish Catholic.

We recall hundreds of cases where men, after having tasted the flesh-pots of political life, have spent years in idleness and debauchery, seeking to regain the positions of which the change of political fortune had deprived them.

Surely it is a life of debauchery to spend weeks and months idling around political headquarters and trailing after the politicians, whom fortune, for a time, has placed in position. Such an idle life degrades the nature of the man, degrades his moral sense and makes of him a physical wreck.

In any large city in this country, not a day passes but some of these soldiers of political fortune may be seen loafing around the corners of the principal streets, or standing on watch outside the door of the political boss.

The thought of returning to the trade which he left, to take his position "on the force" or "in the department," never enters his mind. Work for him would be a humiliation, and so his life is spent in waiting for a return of the position which the vicissitudes of political fortune always keep just beyond his reach.

We would not have it inferred that we think there is not opportunity in political life for the Irish Catholic. Quite the contrary. We believe that in the higher realm of politics there is plenty of room for the educated and intelligent Catholic, who, by his training, is specially qualified for statesmanship.

This is amply demonstrated in the lives of the great Catholics who have attained eminence by their ability on the bench, at the bar and in the Senate chamber of the nation.

But we reiterate our firm conviction that in the lower realm of politics, the Irish Catholic invariably participates with danger to himself and suffering to his family. This is true not alone in

material things, but it is deplorably true in spiritual matters.

The Holy Name Society, the St. Vincent de Paul Society and the Men's Society very soon pass out of the mind of the man who, because he must be "on duty," cannot find time to go to mass, or in any way attend to his spiritual duties.

To the Irish Catholics who are anxious to give up regular employment for a place under some political boss, we say, in all sincerity and candor, do not do it.

THE CHURCH IN THE INTERMOUNTAIN STATES.

People outside the Intermountain country have small conception of the condition of the church in this section.

This is particularly true of those who live in the eastern and middle states, Colorado, Utah, Wyoming, Idaho, Montana, Arizona, New Mexico, are names that carry with them to many people but a faint idea of a far away land. Indeed, the civic, social and religious conditions in these named states are but little better known to many people in the United States than the conditions existing in the Transvaal.

The virile condition of the church in these parts would no doubt astound many people who yet associate with what was once the Great American desert, with the Indian and the buffalo. Regarding the condition of the church it will perhaps astonish some to know that in this Intermountain country the relation of churches, schools, hospitals, asylums, colleges and academies to the Catholic population is greater than in any other portion of the United States. In the vast territory of New Mexico, in parts remote by hundreds of miles from railroad travel, the chapel, the school and the priest are to be found. In the strictly mountain states, in almost inaccessible places, the same condition prevails. There is not a mountain camp in any of the Intermountain states that is without a Catholic church. It has not been an uncommon thing for priests to follow the mountain trail so far that upwards of a year and a half have frequently passed without giving them an opportunity of seeing a brother priest.

The real true missionary spirit is not a thing of the past, but a fact of today, a living, energetic reality. It is to be found in the diocesan clergy of this Intermountain country. These men never fail to sacrifice themselves for their people. Frequently they are to be found living in small rooms attached to the chapels--each man his own servant and his own cook. At times snowdrifts keep him hemmed in for weeks. The depths of the mine or the mountain peaks, as he brings a consolation of religion to some poor unfortunate, mark the limitations of his home.

In these far remote places, priests exercise deep and abiding influence among all classes of the population, regardless of creed. This is not to be wondered at, when the character of the average priest in the mountain country is considered. A fairly accurate idea of the ability of the priesthood in all parts of the country has led the writer to the conclusion that the priests who minister to the people in remote parts of the country, exhibiting real missionary zeal, are superior men.

We have always been struck with the superior ability in personizing which characterizes the priests who are far removed from the easy life of the city. We believe that the average sermon in the mountain camp is superior to that heard in the city churches. The work of such men must, therefore, produce unusual results, and that such are seen where these men labor is beyond question.

Splendid, indeed, is the work that has been done for religion in the western states of the Union. Magnificent also are the future prospects! May the men who are sacrificing themselves receive the reward to which their labor has entitled them.

THE CLERGYMEN OF TODAY.

Under the above title, the New York Evening Post discourses at length on what it is pleased to call the "readjustment" of social opinion in the popular feeling towards the ministry. It says:

Taking American society as a whole, there can be no question but that popular regard for the ministry has much declined. Among educated people, none of the so-called learned professions is held in so slight esteem, or made the target for so hot a fire of criticism. It has always been so. Within the memory of men now living, the position of the minister was one of peculiar social distinction, while the respect and reverence in which he was held were practically universal. Of sound learning and scrupulous morality, and with a profound sense of duty and obligation, he led, by these and other qualities, the thought of the community, and largely directed its activities. In public affairs no one's opinion was more eagerly sought, and no one's counsel more readily received. None thought of questioning his right to be heard in any matter of public concern; on the contrary, he was expected to speak, and to bring to the solution of political or economic problems his wealth of knowledge, judgment and experience. In accordance with this high regard, there was, no doubt, a large element of tradition, and, at times, even a spectacular unreality; but the fact remained that he stood, in the public estimation, for the best thought and aspiration of his people, and lived largely to serve the state.

This view of the Post, when applied to the Protestant ministry, is undoubtedly very nearly correct. It cannot, however, be made, in any sense, applicable to the Catholic clergy, and it is highly probable that the writer in the Post had solely in view the sensational preachers of the Protestant pulpit, who alone are responsible for the "readjustment" of opinion towards the Protestant ministry in general.

THE BAPTISTS AND DIVORCE.

Following the example of Bishop Potter the denominational ministers of the country are showing much anxiety on the question of divorce. It is well that they should, for the riotous manner in which the members of all churches, outside the Catholic church, treat the marriage tie, points conclusively to the integration, if not early dissolution, of the sects.

The Baptist ministers of Connecticut assembled in annual convention at New Haven on the 19th inst., and a resolution was offered and adopted, declaring that "ministers of the gospel should sustain no relations to the remarriage of persons divorced on any ground." It will be seen that this is the attitude which the Catholic church has always maintained towards divorce.

This resolution was only lost by six

votes, and in its place a resolution was adopted declaring that Baptist ministers "should sustain no relation to the remarriage of persons divorced, except such as are Scripturally qualified."

Catholics, of course, recognize no such thing as Scriptural qualification, and this action of the Baptists but follows the Episcopal custom, which that church has found sadly lacking, as a means of preventing the destruction of the family in the home.

The incident is important as showing that, consciously or otherwise, masses of intelligent men are realizing that the Catholic church alone stands as the protector of the home, and consequently of the state.

The Rev. Allan K. Foster, who moved the adoption of the resolution discountenancing absolutely the remarriage of divorced, cited figures showing that within the past thirty years one in every twelve marriages in Connecticut had been dissolved by the courts. With reference to New Haven, he said that 288 Protestant marriages were recorded in the first seven months of 1899, and that the number of divorces to be set off against them on the ratio established for the whole state would be fifty. In other words, there is about one divorce to every five marriages among the Protestant people of the enlightened city of New Haven.

It is no wonder that a great secular journal exclaims:

"The fearful social consequences of the freedom with which marriage ties are broken and new ones formed are at length being felt and recognized by all Christian churches. Thousands of children are every year being made worse off than orphans by the terrible grinding of the divorce mills. The churches are rousing themselves none too soon to grapple with this great enemy of American family life."

ORIGIN OF FREE PUBLIC SCHOOLS.

The manner in which some people outside the Roman Catholic Church, talk of our free school system, is very apt to be misleading in some respects. The class to which we refer is, no doubt, fully convinced that the public school system is a natural product of protestantism.

The following extract from a book entitled, "National Education in Europe," by Henry Barnard, LL. D., will prove enlightening to some and of interest to all:

"But not to Germany or to any other people, or any civil authority anywhere, but to the Christian Church, belongs the higher credit of first instituting the public school for the elementary education of the poor, which was the earliest form of the modern school system, and which this Church was planted, or religious institutions were established, there it was the aim of the higher ecclesiastical authorities to found in some form a school for the nature of children and youth for the service of religion and duties of society. Passing by the ecclesiastical and catechetical schools, we find as early as 529, the Council of Vaison strongly recommending the establishment of village schools. In 800 a synod at Mayence ordered that clerical priests should have schools in the towns and villages that the children of all the faithful might learn letters from them; let them receive and teach these with the utmost charity, that themselves may shine as the stars forever. Let them receive no remuneration from their scholars, unless what the parents may voluntarily offer."

A council at Rome, in 856, under Pope Eugene II, ordained that there should be three kinds of schools established through Christendom: episcopal, parochial in towns and villages, and others wherever there could be found place and opportunity.

In 1326 Lothaire I. promulgated a decree to establish light public schools in some of the principal cities of Italy. "In order that opportunity may be given to all, and that there may be no excuse drawn from poverty and the difficulty of repairing to remote places."

The third Council of Lateran, in 1179, says: "Since the Church of God, as a pious mother, is bound to provide that opportunity for learning should not be withdrawn from the poor, who are without help from patrimonial riches, it be ordained, that in every cathedral there should be a master to teach both clerks and poor scholars gratis." This decree was renewed and again enforced by Innocent III., in the year 1215. Hence, in all colleges and academies, one bore the title of the scholastic canon. The Council of Lyons, in 1275, decreed that "in all cathedral churches and others provided with adequate revenues, there should be established a school and a teacher by the Bishop and chapter, who should teach the clerks and other poor scholars gratis in grammar, and for this purpose a stipend should be assigned him."

Such was the origin of the popular school, as now generally understood--everywhere the offspring and companion of the Church."

A MORAL TRIUMPH FOR SIR THOMAS LIPTON.

Sir Thomas Lipton did not come over in vain. Mr. Life, it is true, has failed to design a yacht fleet enough to "lure" the coveted cup, but Sir Thomas, by his sportsmanlike behavior, his serene and generous spirit toward his opponents, and his indomitable pluck and grit, has earned the good will, esteem and friendship of the American people, and the moral triumph was a distinction of which he has reason to be proud. He may be sure that if he had succeeded in lifting the cup, he would have our heartiest congratulations, and we should feel that when the contest was to be renewed on the other side of the Atlantic, it would be in that spirit of wholesomeness and courteous rivalry which he has done so much to put on the highest plane. The America's cup seems to be as far away as ever to British yachtsmen, but the series of 1899 has given a fresh luster and attraction to the sport and brought its admirers closer together in the bonds of amity and good fellowship than they have ever before.

Lord Mayor Tallon and Mr. Redmond are meeting with success in their effort to raise funds for a monument to the late lamented Charles Stuart Parnell. What a help to Ireland Parnell would be at this crisis in British affairs!

THE INTERMOUNTAIN CATHOLIC

As Stated By Catholic Editors.

Room For All.

The Intermountain Catholic appears this week, published in Salt Lake. The first number, which is a handsome and well edited one of eight pages, eight columns, contains the announcement that the paper has absorbed the Colorado Catholic, which has for four years been published in Denver and edited by Father Malone. The new publication starts out in splendid shape and should succeed, as there is plenty of room for it. The Catholics in the vicinity of Salt Lake should give their hearty support to their church paper. There cannot be too many good Catholic papers so long as there is a field for them, and the Rocky Mountain states there are hundreds of thousands of Catholics who are amply able to support their church publication, always providing the paper gives value for the money. Catholics, as well as others, expect something for the price of a subscription, and the reason for many church papers suspending publication where they exist is the well known fact, is the fact that good value is not given for the money asked. The Montana Catholic congratulates The Intermountain Catholic upon its new appearance and wishes it a long and prosperous career.--Montana Catholic.

A Credit to the Managers.

The Colorado Catholic has changed its name and residence. It is now being published at Salt Lake City and is called The Intermountain Catholic. Father Malone still continues his connection with the paper, and its manager is Frank McGuire, formerly of the New York Journal. A copy of the first issue of the new paper arrived at our sanctum Wednesday morning with supplement, containing a likeness of the hero of the hour, Admiral Dewey. The journal is in every way a credit to the new management. The first page has cuts of Bishop Scanlan and the new St. Mary's cathedral, with glowing accounts of the grand ceremony, about \$150,000 when completed. Success to the noble enterprise.--The Vatican, Albany, N. Y., Oct. 14.

Covers a Broad Territory.

The Colorado Catholic of Denver has reached its final issue. Out of its ashes has sprung, The Intermountain Catholic, which will be published weekly at the Mormon capital, and which promises to cover a broader territory than that compassed by its predecessor. The first number is most creditable to its founders. The new journal resembles some of our European exchanges. Its pages are laden with matter which cannot fail to instruct, entertain and edify, not only the Intermountainers, for whom it is immediately intended, but all others who may be fortunate enough to fall their hands with it. It is safe to predict a large measure of success for this new weekly.--Catholic Transcript, Hartford, Conn., Oct. 13.

West Outfits the East.

The Colorado Catholic was always a good paper, one of the few always sought after and read. By its union with The Intermountain Catholic the west has secured a paper fit for a king, in means, fit for the great west. It is a credit to the west. The east will have to work hard to keep up with it. Formerly it was customary for the people of the west to look to the Catholic newspaper eastward. If the present number of The Intermountain Catholic is a harbinger of what is to be, the tables will be turned and the eastern people will look westward for the great Catholic newspaper.--Kalamazoo (Mich.) Augustinian, Oct. 17.

Father Malone's Gold Mine.

We have received the first and second numbers of The Intermountain Catholic, successor of The Colorado Catholic, now published at Salt Lake City. These numbers, typographically and editorially, would compare favorably with the foremost Catholic papers of the country. From this we conclude that Father Malone of the Colorado Catholic has found a gold mine or its equivalent; in other words, that he has found a friend who is furnishing the capital, for he himself is unsuspected of riches, and he costs money and plenty of it to produce a paper of the Intermountain Catholic.--Northwestern Catholic, Sioux City, Ia., Oct. 19.

Salt Lake the Center.

Rev. T. H. Malone, of the Colorado Catholic, announces that, commencing with the next issue, the Colorado Catholic will be known as The Intermountain Catholic, and published at

NOVEMBER.

(Written for the Intermountain Catholic by J. F. K.)

The month dedicated to the poor souls is at hand. What are our dear readers going to do for those who, from their temporary prison cry out "have pity on me, have pity on me, at least you my friends." Oh, the anguish of that appeal! Unable to help themselves they cry aloud to those who in life they called father, mother, brother, sister, friend. Every cloud of sorrow is full of presence of God. The darker the cloud the nearer the presence. The larger the cloud the more loving and penetrating the presence. Ever indeed does God respond to our earnest supplications, quickly does He answer every cry of anguish. For He knows what it is to mourn. He, too, stood at the grave of a friend and wept tears of love. Now the same Heart that was pierced for you and for me let fall on your bereavement this soothing invitation. "Come unto Me, all ye that labor, and are heavy laden, and I will refresh you. Why should you go into the desert, and stand in the presence of God seems insufficient to fill up the aching void which death has left in our souls? Do you wish to know why you should go to Him? Because He holds our faithful departed in His loving but chastising embrace. The nearer we draw unto Him the nearer we draw unto them. This sweet consoling truth you (unconsciously perhaps) recite every day when you say, "I believe in the communion of Saints." When the shades of night fall upon the earth, when the visible sun recedes from the earthly horizon, there at times looms up on the horizon of the soul the soft twilight of the spirit land. And then with a face transfigured by inspiration, with eyes strangely dilated by a glimpse of the great unseen world, we feel upon our lips the touch of unseen lips, we feel on our hands the pressure of unseen hands, we feel upon our brow the breath of some unseen presence until our frame quivers with emotion, conscious as it is of the embrace of our loving and beloved dead. Believe in the communion of Saints, commune with them in the sweet twilight of prayer, and if faithful to the Heart of Jesus you will some day rejoice with them in the full daylight of eternity. It is

Salt Lake City, which, being the center of the Intermountain states, offers superior inducements from every point of view for the publication of a weekly newspaper. Father Malone has been obliged to reside in Denver and will continue his labors on the paper--Catholic Citizen, Milwaukee, Oct. 14.

Indiana Endorsement.

The Colorado Catholic of Denver has become The Intermountain Catholic of Salt Lake City. Father Malone has disposed of his financial interest in